The
REPORTER
For Conscience' Sake

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The "I-W Mirror" Lauds I-W Men

The February 11 issue of the *I-W Mirror* issued by the Mennonite Central Committee, in a column "The Boss Says—," refers to the good work done by I-W men. Following are some quotes from the *Mirror:*

Dr. W. L. Jaquith, director of Mississippi State Hospital, says: "The five men are proving very good and quite willing workers. We are very happy about the situation."

So well satisfied was the superintendent of the State Welfare Home at Smyrna, Del., with the work of one I-W man that he advanced his wages $20 after the first month of employment.

The head psychiatrist and head of the medical staff at one of the mental hospitals in the Midwest indicated that although he did not agree with the convictions of conscientious objectors, yet he preferred C.O.'s to other employees.

Brother Julian, administrator of Alexian Brothers hospital, Chicago, says: "We have always found the young men sent to us through your Committee worthy representatives of what they believe and practice. We have about 25 positions available at the hospital."

1500 NOW ESTIMATED IN CIVILIAN SERVICE

While the official figures for men in I-W (doing civilian work) are officially as reported last time, 875, the best estimate of national Selective Service officials is that about 1500 men are now in I-W across the country.

MICHIGAN LOYALTY OATH

Copies of the Michigan loyalty oath are available by sending five cents to NSBRO.

Objectors Give Religious Reasons For Not Signing "Loyalty Oaths"

Recently a number of religious groups, including several branches of the Christadelphian church, drafted statements of their religious reasons why their men cannot take the "loyalty oaths" in states where they are required. An official of one Christadelphian group says:

Christadelphians generally are opposed to taking an oath and base their position on the following Scripture, "but I say unto you, swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matthew 5:34-37. As an affirmation is as binding as swearing, they do not feel free to affirm any oath which binds them to uphold principles contrary to the teachings of Christ. Therefore, Christadelphians are willing to make statements expressing their willingness to observe the spirit and purpose of loyalty oaths, but within the framework of the commandments of Christ to which they bear higher allegiance.

An official of another Christadelphian group states the reason as follows:

Christadelphians have religious conscientious objection to participation in war in any form, combatant or noncombatant; to taking any part in any government; to taking any part in politics and to taking oaths (we do affirm); therefore, to be consistent with our religious beliefs, we cannot subscribe to the loyalty oath.

It is our understanding that the real intent of the loyalty oath is to screen out persons who belong to a subversive organization. Let us assure you no such person could knowingly be a member of a Christadelphian body because our religious belief would forbid it.

Christadelphians believe they must be subject to the powers that be so long as there is no confliction with God's commands. The government record concerning Christadelphians during World Wars 1 and 2 will substantiate this statement.

The Methodist release entitled "The Methodist Church and War and Peace" indicates a reason for not taking "loyalty oaths" in the following words:

In this time of fear, areas of freedom of speech and thought are being narrowed all over the world. Everywhere, there is increasing limitation of the expression of variant ideas and opinions, and even of factual information. In some lands, thought control

(Continued on Page 3)

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ROBERT MYERS, ATTORNEY, COMMENTS ON SECRET FBI REPORTS

Robert Myers, attorney-at-law retained by NSBRO, has written a significant and pentrating article on the new appeal procedure for COs as initiated some months ago. Among other things, Myers comments:

". . . It is a fundamental principle of law that a person accused of a crime has a right to be confronted by his accusers . . . But under the amendment to SS Regulation 1626.25, the procedure . . . can work such prejudice on the registrant as to amount to a denial of due proces sguaranteed by the Constitution. . . . Under this set up, the Appeal Board is no longer acting as a true appellate tribunal. . . . Clearly then, if the Appeal Board denies the CO claim, and the registrant refuses induction because of religious convictions and suffers criminal prosecution therefor, his unknown accusers have directly helped convict him."

Copies of this important analysis can be secured, at five cents per copy, by writing NSBRO, 1105 K Street, N. W., Washington 5, D. C.

LAACO RELEASES CHECK SHEET FOR COUNSELORS AND REGISTRANTS

A very helpful check sheet for CO counselors and registrants has been prepared by the Los Angeles Area Committee for Conscientious Objectors. It contains 24 questions, to be answered with yes or no, on personal appearance techniques, hearing officer hearing, bail and other aspects of CO problems. A copy can be supplied by sending five cents to NSBRO.

Meetings Held With State Directors

Because state directors are largely responsible for administration of the CO program, many counsellors and delegations of church officials have visited state directors across the country. Over half the states have been visited, some of them several times, to interpret the beliefs and attitudes of COs to them. NSB staff had opportunity to participate in many of these visits.

WHEN CAN A DOCTOR VOLUNTEER

Word was received that as long as CO doctors are in a priority group that is not inductible, doctors are not allowed to volunteer for civilian service. But, as soon as a priority group is made an inductible group . . . such as priority group III, which probably will be made inductible shortly . . . doctors in this group may volunteer.

Work of Hearing Officers Described in South Dakota Paper

In a recent edition, the Sioux Falls, S. D., paper described the work of several hearing officers in a nine-hundred word article. The following describes T. M. Bailey Sr.'s concept of his role:

"Two things have to be established before exemption can be considered for a registrant," Bailey said. "First, his objection to military training must be based on the doctrine of and training in a certain church or religious organization. Second, he must be personally sincere in the religious belief that leads to his conscientious objection. A man who pays only lip service to his church's doctrine cannot be exempt."

Determine Sincerity

"Probably the most difficult part of the hearing officer's job," said Bailey, "is to determine the registrant's sincerity and his personal convictions. Just because a man can quote at length from his church doctrine does not necessarily mean that he is sincere in his belief of that doctrine," the attorney pointed out.

The registrant is allowed to have witnesses of his own appear on his behalf. However, Bailey generally excludes everyone else from the room during a portion of his interview with the registrant. He finds that a man generally expresses his convictions more freely and more accurately when alone with the hearing officer. He has even had registrants admit to him privately that they have no objection personally to going into service or even into combat.

It is part of Bailey's procedure to ask questions designed to bring out any inconsistencies or conflict between religious tenets and their practical application.

He questions the registrant about his application of the Good Samaritan parable to every-day life. He also asks test questions on how much provocation the registrant would need before resorting to the use of force. Often the answers to these questions indicate to Bailey whether the registrant is giving sincere answers or merely answers which he thinks are most likely to result in his exemption.

"The conscientious objector is not on trial before the hearing officer," the Sioux Falls attorney emphasized. A man has every legal right to an exemption if he is sincere in his religious opposition to military service. Because the hearing is not a trial, it is conducted informally. None of the testimony presented is sworn testimony. Usually the hearing officer calls no witnesses in opposition to the registrant's claim because he is presumed to have all the information necessary in the FBI report.

* * *

Another officer's approach, that of Holton Davenport, was described as follows:

In making his recommendations, Davenport paid close attention to the FBI report of the registrant's past actions. He considered how closely in his daily life the registrant followed the precepts of his church, but did not necessarily consider that a few deviations proved him insincere.

A Matter of Law

Always in conducting his hearings, Davenport remembered that his recommendation was a matter of law. If a man is sincere in his conscientious objection, the law says he must be exempt. If he is not sincere, he cannot be exempt. The way Davenport looked at it, it was up to him to determine the amount of sincerity and then apply the law in his recommendation.

WORLD WAR II SERIES TO BE CONTINUED

During the life of the 1940 draft law over twenty revisions of "The Conscientious Objector Under the Selective Service Training and Service Act of 1940" were issued by the National Service Board. In response to numerous requests it will be continued. During World War II it was produced as a sixteen-page pocket-size document.

YODER REPORTS ON COs IN FRANCE

John Howard Yoder, brilliant Mennonite volunteer working in Europe, has written a most illuminating report on the status of COs in France. The trials of Jean Widmer and Jean-Claude Rezer are described in detail, as is the work of the Committee for Legal Recognition of conscientious objectors. The sufferings of Cesar Bugany while in jail, undergoing forced nudeness and other hardships, along with the horrible treatment of Bruno Montanari, are given a vivid description. The work of attorney Jean Gauchon, and the arguments he used—especially those from Catholic and anabaptist history—are of interest in terms of the principle of religious freedom.

Copies of this interesting report can be secured by sending ten cents for each copy desired to NSBRO, 1105 K Street, N. W., Washington, D. C.

PPF Reports On I-Ws

In a February 9, 1953, letter to members of the Peace Fellowship of Presbyterians, Dr. Phillips Packer Elliott, chairman, reports on Presbyterians now serving overseas with the Presbyterian Service Committee. Among other things he says:

As you know pacifists can get a I-O classification and serve their time in an approved project under Church auspices. Well, three have already been sent out in such an arrangement by our Foreign Board—one to Iran, one soon enroute to Mexico to work in the Oaxaca Valley, one soon destined for Syria-Lebanon. Other applications are coming in. National Missions and Christian Education projects, we hope and expect, will also soon be approved by Selective Service for CO's. The Presbyterian Service Committee cooperates fully with the General Assembly office and the Stated Clerk.

PERSONNEL AND GUIDANCE JOURNAL REVIEWS "QUESTIONS AND ANSWERS"

In a review of NSBRO's "Questions and Answers on the Classification and Assignment of Conscientious Objectors," the February issue of the *Personnel and Guidance Journal* says, among other things:

Counselors occasionally find a conscientious objector to war who does not know how to present his case to the local draft board. Although the law makes provision for conscientious objectors, the procedures to be followed are sometimes confusing. Failure to take appropriate action within prescribed limits of time may cost an objector certain rights that would otherwise be his.

PUBLIC HEALTH SERVICE WILL NOT COMMISSION COs; WILL HIRE AS CIVIL SERVICE EMPLOYEES

The Public Health Service will not accept I-O registrants for commissions since, in the words of their General Circular No. 34, "the President has general authority to utilize the Public Health Service in the Public interest in time of war or national emergency, and the Commissioned Corps may become a military service in time of war by Executive Order." In fact, the USPHS was declared a nonmilitary service only last July when the peace treaty was signed. Five cents will bring a copy of this General Circular No. 34 by writing NSBRO, 1105 K Street, N.W., Washington 5, D. C.

Nielsen Describes Danish Civilian Service

Reprint from IFOR News Letter, December 1952

If in Denmark you object to military service, you must send an application to the authorities concerned a week before you are asked to attend for the physical test. They will then discuss with you your reasons for being a CO. They will try and get you into the Civil Defence Corps (Fire Corps) for ten months' service; but if you object to this also, there is still the possibility of either of the following two alternatives: (a) you go into prison for eighteen months, or (b) you attend one of the two CO camps for a period of eighteen months.

To me it seems natural that a CO should accept one of these possibilities. I myself spent eighteen months in Gribskovlejren camp, and partly doing forestry work and partly camp service—cooking, dish-washing, etc.

About three years ago, the COs worked only from 8 a.m. to 1 p.m., and the rest of the day was their own. Many used the afternoons to earn money by working on farms in the neighborhood. This was stopped by the trade unions since they asked the Home Office (under which the camps are administered) to make a regulation keeping the COs at work eight hours a day. As a result two woodmen were paid off shortly afterwards. The trade unions most certainly disagreed with that and made the Home Office promise that COs would do only such work as was not really necessary. That soon led both to the COs losing interest in the work, and to the cutting down of the daily portion of work. The work you are now supposed to do in eight hours can actually be done in one hour. Of course, COs have raised objections, and have suggested several jobs that would be more satisfactory; but each time the answer has been that there was still the possibility of joining the Civil Defence Corps.

OVE HALFDAN-NIELSEN.

DATA ON LOCATION AND OCCUPATION OF I-W MEN REQUESTED

To date, the location of, and specific civilian work being done by, I-W men across the country is not available from national and state Selective Service offices. Therefore, will any REPORTER reader, or anyone else, knowing the names, location, type of work done, and other data regarding I-W men send in this information at once to the NSBRO, 1105 K St., NW, Washington 5, D. C.

LOYALTY OATHS

(Continued from Page 1)

uses the techniques of absolute censorship, surveillance by secret police, torture, imprisonment and death. In other lands, the techniques are those of social rejection, calling of names, demands for "loyalty oaths," denial of employment, irresponsible accusations, and assertion of "guilt by association."

In any of these cases, the results are false and inadequate information, degradation of the human mind, and shackling of the human spirit. In such an atmosphere, suspicion becomes fear, fear becomes hatred, and hatred becomes war. Our role is not to suppress ideas, but to open channels of communication, so that men can come to know the thoughts of their neighbors, and so that the best thoughts of all men can come to be possessions of all mankind.

A Quaker statement on the subject is by Miriam E. Brailey. Part of her statement follows:

I am opposed to the Ober Law on religious grounds because in my opinion it is a denial of the brotherhood of man. It legalizes the search for and persecution of certain minorities, forgetful of the intrinsic worth of every human being before God. Although I believe that the law was designed for our protection, it was inspired by fear, and in actual practice I believe that it will inevitably fail to bind our citizens together in an atmosphere of good will and mutual trust, so essential to sane, wholesome and responsible living.

STATES COMPILE JOBS

Washington

This state has limited employment only at the Veterans Administration hospital at American Lake, where positions may open as mess attendants and hospital attendants. The program may begin on strictly an experimental basis. Salaries may be in the area of 2500 dollars per year. Fifty dollars per month is deducted for maintenance.

Wisconsin

Over 400 county hospitals and homes are on the approved list. It appears state civil service laws are construed to prevent employment of objectors in state hospitals, but county needs are great. One church ogency is helping to discover interested men. One county home needs badly a charge attendant at 243 dollars per month; another may need attendants at 130 dollars plus room, board and laundry, truck drivers at 120 dollars plus maintenance, and farm hands at 140 dollars plus maintenance. The list of 400 employing avencies is available from NSB-

Baptist Service Committee Now Official

The Board of Managers of the American Baptist Home Mission Society voted on January 21, 1953, that a Baptist Service Committee is to be set up. The committee is to be composed of representatives of the Committee on Christian Ministry to Servicemen, Women's Baptist Foreign Mission Society, Board of Education and Publication, Council on Christian Social Progress, plus the general secretary of the American Baptist Convention, the executive secretary of the Council on Christian Social Progress, and others having a personal or official interest in the committee.

The secretary of the Department of Christian Ministry to Servicemen—currently Dr. Joseph Heartberg—shall be administrative officer of the Baptist Service Committee and officials of any Baptist agency using conscientious objectors shall be technical advisors. The function of the Committee shall be to "contact . . . Selective Service on behalf of American Baptist agencies having institutions employing conscientious objectors" and to constantly study the operation of the C. O. work program with a view toward improving the program and advancing the welfare of the objectors themselves.

METHODIST TAX OBJECTOR TREATED LIKE ABOLITIONIST OF CENTURY AGO

The Christian Century has reported that a Methodist minister in Pennsylvania was denied ordination as an elder because of his conscientious objection to the payment of income tax. Following is the text of the Century reference:

> Richard H. Fichter, a young Methodist minister in the Wyoming annual conference (which is in Pennsylvania), was turned down for ordination as an elder because of his refusal to pay income tax. Mr. Fichter is one of the small group of conscientious objectors who seek to dramatize their "testimony" against war by withholding that proportion of their tax which they think goes to war preparations. Mr. Fichter, whose salary was $2,400 last year, owed no tax last year, but said he endorsed the nonpayment principle. A little more than a hundred years ago northern Methodist conferences debarred candidates from ordination for holding abolitionist beliefs. . . .

LITERATURE ON NON-RESISTANCE AVAILABLE

The Mennonite Publishing House, Scottdale, Pa., has an abundance of literature on nonresistance and related topics. Other publishing houses have similar literature available.

Methodist Editor Comments on Conscientious Objectors

The editor of *The Christian Advocate*, Methodist publication, comments astutely on the conscientious objector from time to time. In a reference some time ago to Vernier's position that "he tries to shake the young man out of his pacifist position, on the theory that, if he weakens or wobbles he is not a real pacifist" the editor comments further:

> This ought to be the attitude of everyone . . . it would rule out immediately such silly questions as "What would you do if a murderer attacked your grandmother?" or "If God is opposed to war, how do you explain all the wars in the Bible?" But it would make much of such queries as, "Why do you think that God is opposed to war?" and "Why do you object to taking human life, even to overcome tyranny and aggression?"

In a more recent issue of *The Advocate*, the Methodist editor observes, after expressing sympathy with the Quaker position not to employ objectors:

> But we think that young men who are conscientious objectors deserve a chance to serve their church, if they can qualify in all respects, and we like the Methodist plans to include them in missionary, educational, philanthropic, and other programs. We think that Methodist leaders are on solid grounds when they say that no young man who qualifies will be excluded because of his conscientious objection, or denied a chance because of that attitude.

CURRICULUM IN PEACE STUDIES AVAILABLE

From time to time the NSBRO office has inquiries regarding courses of study in the field of "peace" in the orientation of the pacifist position. One such curriculum, set up particularly with the pacifist position in mind, is the Manchester College Curriculum in Peace Studies, Manchester College, North Manchester, Indiana. There are others available also.

SABBATH RECORDER REPORTS ON COs

The Sabbath Recorder, a publication of the Seventh Day Baptists, recently described the status of objectors under the law in an article by Rev. Hurley S. Warren. The General Conference of this body recently appointed a committee to counsel with objectors composed of Paul S. Burdick, chairman, New Enterprise, Pa., and Albyn Macintosh, 4376 York Boulevard, Los Angeles, Calif.

SKILES ADVISES I-W MEN

Elder J. W. Skiles, chairman of the Old German Baptist Service Committee, recently advised I-O and I-W men on their conduct as COs. Among other things, as reported in *The Vindicator*, official paper of this group, Elder Skiles said:

> "It is very important that every brother or adherent of the Church who is in I-O Class, or expects in the future to apply for I-O, carefully conduct himself in line with this divine choice. Be very cautious as to where you go, and careful in selecting your associates. Be fully law abiding in every respect, where it does not conflict with divine law. Stay carefully within the provisions of the law in driving your automobile. After being inducted you may perchance find some conditions not entirely to your satisfaction; this is really to be expected. Make up your mind beforehand to endure some hardships."

BAIMAS INTERPRET VEGETARIAN PACIFISM

Val and Lilly Belle Baima, Route 1, Grass Valley, California, have interpreted to the public the belief in vegetarian pacifism. In an article, War and the Vegetarian, they state, among other things, "How, then, do we work to erase war? Surely not just by abstaining from eating flesh or killings in the animal, fish, and bird kingdom. We must go deeper . . ." A letter to them will yield much significant information.

TYPISTS NEEDED
Typists Are Needed by NSBRO. Write for Further Details.

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